More Cheap Riches:

OR,

HEAVENLY APHORISMES;

VIZ.

A Third, or rather true First Part of the POCKET COMPANION Compleated.

Being

300 *Golden Sayings more:*

Faithfully Copied out of the Manuscripts of Mr. *H. C.* (that eminent and faithful Servant of God, many years agoe Deceased.)

By N. C. *Master of Arts of* Emanuel *Colledg in* Cambridg.

Zach. 4. 10. *For who hath despised the Day of small things?* &c.

——Κάρις βαιοῖσιν ὀπηδεῖ.

——et inest sua gratia parvus.

LONDON, Printed by *D. M.* for *J. Rothwell* at the Fountain in Cheapside. 1660.

HEAVENLY APHORISMS

VIZ.

A Third, or rather true Third Part of the POCKET COMPANION Completed.

Being

100 Golden Sayings

Faithfully Copied out of the Sacred

Friendly Readers;

IF you be ſo to your own Souls, I ſhall neither care, nor queſtion whether you be ſo to me or no.

Let not, I pray, the Plainneſs, nor the Commonneſs of ſome of theſe Heavenly Aphoriſmes render null the Total.

Are you Learned and knowing

men: then you know that all know not all of these. *Non omnia noscimus Omnes.*

Neither are your selves unconcerned herein: you may be reminded of what you do know, to do it. *Etiam sapientissimus est commonefaciendus.*

Is a Master-piece expected, that every man likes? we must please the best, not the most: *Haud pluribus placendum: sed purioribus.*

Is not this Piece ingenious enough, or sufficiently quaint and curious? What? will you put up no Coyn but mill'd Pieces? Nor eate wholsome Food, because the Dishes are not bedect with Flowrs, or adorned with

Orange-

Orange and Lymond Pieles: *Fœnus rarò ſtomachus vulgaria temnit.*

Are there ſome ſmall Defaults or Imperfections in Writer or Printer? 'Tis as honorable to pardon; as comfortable to be pardoned: *Humanum eſt errare: Divinum ignoſcere.*

If you have a ripe, cordial Pippin or Pearmain that is a little periſhed in one or two places, will you throw it wholly away? I trow not; no more then eat it wholly: but you'l chew the Beſt, and eſchew the Worſt. — *Et ſorte tuâ contentus: Et ſic hîc.* —

Are the Phraſes too homely for theſe our critical Times? Here is more Wiſdome then Words. The beſt is at the Bot-

comb: like sugered Wine; *Potiora latent, quam patent.*

Is it needless in this bookish Age to cast in these Mites into the Treasury? Why? They are of the Remains of an eminent and godly man, whom, whosoever knew, shall require none Encomiastick, no more then the Work needs an Apologetick: *Quippe Opus Autherem plaudat, & Author opus.*

Besides these 300 make up his 200 Golden Sayings compleat 500 in all, of his own, besides the 300 Silver ones of mine. Whereby he that hath an honest, wise, diligent heart, may make haste to be rich, and yet be innocent; yea, be the more innocent and wise too: *Prudens, ut Serpens: innox-*

innoxius utque Columba.

Well: Shall they all be counted such ordinary and common Notions, that some that are extraordinary amongst them shall not make superabundant satisfaction in Lieu of the rest? Verily, any man of a modest Wit, and moderate Spirit, shall find some special benefit by every fift Aphorism of them: or else I have misplaced some against my will.

——*Si non: his utere mecum.*

Thus hoping (friends) that you will be civil in your Demands, and praying, That you may not need to be hired to do your selves a Courtesie, I must embolden my self to encourage you to bestow a

Groate

Groat or Six pence upon your own or any of your poor Friends Souls (who probably will be glad of it after you have read it; if you be rich enough to ſpare it them) withal, aſſuring you, that if you practice it, you ſhall never repent the Price thereof; and that if you accept of what is beſt in it, you ſhall not need to except againſt what is worſt therein. Furthermore expect not great things, but reſpect what good things ye find here; and (in ſhort) I ſhall (if the Lord give Life and Leave) pacifie your Inquiſitive Appetites with an *Obrizâ*, more induſtriouſly Elaborate. Deſpiſe not the Day of ſmall things, and then you ſhall ſee greater things then theſe, with him in the Goſpel

Gospel (*John* 1. last) and with

Your Friend without Guile (whether you be your own or no)

NAT. CHURCH.

From my Chamber in Cambridge. 1659.

HEAVENLY APHORISMES.

1. *Good* Book is to be read, or heard with *great* Attention.

2. A *wicked* Man is the Devils *Looking-glasse*, wherein he sees his *own* Image *reflected*.

3. The *greatest* Favours have been shewn to the Saints *most* humbled.

4. The Absence of *God* is the Desire of the Wicked *here*, and the Curse of the Damned *hereafter*.

5. *Good* Motions to the Reprobate are as Sparks to the Water, *soon quenched*.

6. *Graces* must be ſtill evermore *tried* and *repaired*, 2 Tim. 1. 6. 2 Cor. 13. 5.

7. Thoſe that let their Virtues decay without Fear, ſhall die without Favour, *Ezek.* 33. 12, 13.

8. Some men are in bondage to Sin, and ſome to Opinion, both are under Vaſſalage.

9. The weight of Cares and Pleaſures *clogges* the Soul; the weight of Afflictions *preſſes* the Mind.

10. Thoſe that are *old* in Knowledge ſhould be *old* in Gravity and Sobriety. See 1 *Cor.* 13. 11.

11. The

11. The chief cause of the Wickedness of Youth, is want of *timely* and *prudent* Correction. *Prov.*13.24. & 19.18. & 23.13, 14.

12. Many are discontent at their estates, because they see their *own* Discommodities, not *others*, Psal. 37.1, 16.

13. A Christians Care in *all* Companies should be either to *do* good, or *receive* good, *Gal.*6.10. *Heb.*13.16.

14. The causes of distraction in Prayer, is, because our Mindes are at *other* times too much *estranged* from *God.*

15. We should observe where we *profit* most in Conference, and there *often* to Visit, *Mal.*3.16.

16. The Remembrance of *Death* will beat down High-mindedneſſe and Earthly-mindedneſſe, *Pſal.* 39 5. *Pſal.* 49 6,7, &c.

17. We ſhould labour to get Heavenly Wiſdome, and having gotten it, *well* to *imploy* it, *Prov.* 4.5. with *Luk.* 12.48.

18. The *Truth* of Grace manifeſtly appears by the *growth* of Grace, *Iſa.* 22.3. *Phil.* 1.6.

19. Let us labour for *Conſcience*: for the Devil hath great *Knowledge* and *Science*: Therefore called *Daemon*.

20. We ſhould firſt *be* Good, and then we ſhould labour to *do* Good like *God himſelf*. Pſal. 119. 68.

21. *World-*

21. *Worldly* Men desire *Worldly* Comfort; but the truly *Religious* desire *Spiritual* comfort, *Psal.* 4.6,7.

22. *Private* Prayer is a note of sincerity, if it be done *sincerely*, from a sincere Heart, *Prov.*15.8,29, *Prov.* 21.27.

23. *Known* Hypocrites be hated of *God* and *Man*; of *Man*, for making a *shew*, of *God* for having *but* a *shew*.

24 The World cannot *abide* Zeal, and *God* rejects Luke-warmness, *Rev.* 3.16. Let us *consider*, which to *follow*, 1 King.18.21.

25. *Every* Accusation is not a Condemnation, as in *Job*, *Daniel*, *Christ*, &c.

26. A Man must be *convicted* by Law, before he be *put from* the Sacrament.

27. Many *Professors* have *fallen*; but an *humble* Man I never heard of to be an *Apostate*. See *Prov.* 28. 14. 1 *Cor.* 10. 12.

28. We carry corruption about us the *best* of us; therefore we should be content ro bear *any* Crosse, or Trouble, *Micah* 7. 9.

29. Those that have been *grievous* Sinners, need *grievously* to *lament* and *mourn* for Sin, that they may avoid *grievous* Yellings in Hell.

30. Death is unwelcome to the *ungodly rich* man: *Hope*, *Wealth*, *Soul* and *All* goes.

31. Wick-

31. Wicked men *lightly* esteem *God* and his Word and People: Good men *basely* esteem the Profits and Pleasures of *this* Life, which the Worldling makes *his* God.

32. If we cannot do what good we *would*, let us do what good we *can*, Gen. 4. 7. 2 Cor. 8. 12. and Chap. 9. ver. 7.

33. *Envy* goes beyond *Covetousness*, as we see in *Herodias*.

34. *All this* Life is our *seeds-time*, the Day of *Judgment* is the *Harvest*.

35. They that *most* mind *God* are *most godly*: See *Psal.* 1. 1, 2. *Psal.* 10. 4. *Ps.* 119. 97. & 164 verses.

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36. Sin, which is a Pastime to a Fool, makes a *good* Man *groan* and *grieve*, and *cry*, *O wretch that I am!* Rom. 7.

37. Some cry out against Pureness, because they *love* Profaneness; and some cry out against Profaneness, because they love Pureness.

38. Either God will have our *whole* Hearts, or else the *Devil*.

39. The World and *our* Corruptions are the Devils Harbingers to take up as *much* of our Hearts as they *can* for Him.

40. *Idle Books* are as Scrapps to be thrown to the *Doggs*; *good Books* are as Meat for the *Children*.

41. There

41. There is a Necessity of being *mocked*, for either we shall be *mocked* of the World for Holiness, or of *God* for Wickedness, *Eccles.* 11. 9.

42. The *poorest* Believer is better *guarded* then the *greatest* Monarch; for they have the Protection of *Angels*, *Heb.* 1. last.

43. *God* promises Remission to them that *repent* for Sin; but promises not Repentance to them that *continue* in Sin, *Ezek.* 33. 11. *Isa.* 55. 7.

44. We must use the *pure* Means with *pure* Hearts, if we mean to *grow*.

45. The *heavy* Burthen of Repentance is not to be laid on the shoulders of *weak*, *feeble* Old Age.

46. At Death the Soules of the *godly* go to the *Lord*, and their Bodies with *good* Report to the Grave: as for the Wicked it is not so with *them*: See *Psal.* 1.4, &c.

47. The *using* Wealth and Pleasures *moderately* is *lawful*: but to set our Hearts and Love upon them is *unlawful*, *Prov.*30.8. *Eccles.* 3. 12, 13. 1 *Joh.*2,15.

48. To *some God* stands at the Door and *knocks*; but to *some*, *He opens* the Heart, as of *Lydia*, Act.16.

49. We are *apt* to be deceived; therefore 'tis often said, *Be not deceived*, Gal.6. Deut.11.16. Eph.5.5,6, &c. James 1.26.

50. Thieves at the *Gallowes pray*, and *read*, and *sing* Psalmes, *exhort* Others, and speak *good* Words; if they should do so at *Liberty*, some would call them *Puritans*.

51. If

51. If we have *Christ*, we have *all* things; if we have not *Christ*, we are Usurpers of *all* things, 1 *Cor.* 3.

52. Conference with those that are run into Errour, is *dangerous*; Their words *fret* as a *Canker*, 2 Tim. 2.17,18.

53. Those that *love* the Truth, shall be *preserved* from Errour, 2 *Thes.* 2.10,11,12, &c.

54. The Rain falls from the Mountains, and makes *fruitful* the Valleys; so Grace rests not on the *proud*, but on the *humble*, 1 Pet. 5.5.

55. A *covetous* Worldling is like a *sumpter-Horse*, that at Night has the Burthen of the Treasure taken away, and is left with a *gall'd Back*.

56. We

56. We are all *Sinners*: but there is a Difference of Sinners, some are *repentant*, some *unrepentant* Sinners; some Sinners shall be *saved*, some *damned*.

57. If we can find our selves *changed throughout*, it will be a Consolation to us all our Dayes, let the *worst* that *can*, befall us.

58. *Mortified* Christians, are somewhat *rare* Creatures.

59. Many pray *by* Heart, but not *with* the Heart.

60. Some *wicked* men say to *God*, *depart from us* (Job 21.) *God* meets with them and saith, *depart from me ye cursed*, Mat. 25.

61. The

61. The *breaking* of Vowes and Covenants with *God* is *fearful*, because *God regards* not such, *Heb.* 8. 9. again, *God* hath no *pleasure* in them, *Eccl.* 5. 4. see Aph. 404, &c.

62. Let us remember our Vowes in *Baptisme*, and the vowes we have made in our *Troubles*, Psal. 50. 14, 15, 23.

63. Many *bewail* their Losses, but there was *never* any Loss to be compared to the Loss of *Gods Image*, which *Adam* had, but *lost* it, and *all* our Care should be to *repair* it.

64. The *Image* of *God* is *Knowledge*, Col. 3. 10. *Righteousnesse and true Holinesse* (or the Holinesse of Truth) *Eph.* 4. 24.

65. He that hath the *Lord* for his Portion shall be sure *never* to be

66. So

66. So long as the faithful are *in* their wayes, and in the compasse of their callings, they have the protection of Angels, *Psal.* 91.

67. The *first Adam* fell by Eating. *Gen.* 3. The *second Adam* overcame by Fasting, *Mat.* 4.

68. We ought to be *earnest* with *God* to give us his *Spirit*; He hath made a Promise to those that *pray*, Luke 11.13: *This Spirit* will *lead* us into *all* Truth; *John* 16.13.

69. He that hath found *sweetness* in *God*, will leave his *sweet* sins.

70. This 70 is the *Age* of Man, *Psal.* 90. His Infancy, like a Dream; his Youth, like a Phrensie; his Manhood and Middle-Age, Labour and Misery; his Age, Weakness; and his End, Sorrow.

71. Our

71. Our Life is a Moment, 2 *Cor.* 4.17. our Dayes *few* and *evil*, Gen. 47.9. Therefore to *remember* our Ends, and *beware* of Pride and Covetousnesse. See *Aph.* 16.

72. There is *no* Knowledge, nor Invention in the Grave, *Eccleſiaſt.* 9.10. *And what man liveth and ſhall not ſee Death?* Pſalm. 89.48.

73. He that *hungers earneſtly* for Grace, doth but *meanly eſteem* the World.

74. We ought to arm our ſelves, as for the Death of Friends, ſo for the Falſhood of them; both will *grieve* us.

75. Many ſet *light* by Death, *forgetting* Hell, that *followes* Death; we need not *fear* the Priſon, if we can *eſcape* the Execution.

76. Good

76. *Good* Motions must go with Endeavours, when they are brought to Actions give God all the glory.

77. We must first *be* good, and then we *shall* do good, *see Aph.* 20.

78. 'Tis better to fall into an Inconveniency then a Mischief; to suffer *some* Loss, rather then to *sin*.

79. Some men *wonder* at Others for being so *expert* in the Scripture, when they *scarce once a Week* themselves read a Chapter in the Scripture.

80. If we meet with a *true-hearted Nathan*, or *angry Shimei*, we shall hear of our Faults.

81. The

81. The onely way to stop *scandalous* and *clamorous* peoples mouths, is to carry our selves *uprightly* and *virtuously*.

82. Malice and Anger makes some *reveal* that, which Love and Friendship made them keep *secret*.

83. Where there is *no* Preaching, the People are *very rude* and *barbarous*, Prov. 29. 18. with Jer. 9. 9. and Mal. 2. 7.

84. Some find *no* Comfort in their Lives, because they want Soundnesse in their Hearts; their Conscience will not let them have these *outward* Comforts, and their Covetousnesse keeps them from *inward* Comforts.

85. We can never *suffer* for that which we do not *love*. See *Church Incense*.

86. We

86. We may try our Affections, whether they are *good*, or *bad* by this, if we are more *apt* to *pray*, *read*, *hear*, &c. then our Anger, Joy, Sorrow and Care is *good*: else *away* with these Affections, *fight* against them.

87. An *heavenly* Affection and an *heavenly* Conversation make a man *fit* for Salvation.

88. He that commits his *weightiest* Affairs to *God*, by *humble*, *fervent* Prayer is very like to *speed*, or else he *more patiently* to bear his Cross.

89. The Preservation of a *wicked* man is but a Reservation, *unless* he *repent*.

90. There is as much Difference between a *sound* Christian and a *meer* Worldling, as there is between a glass of *cold* water, and a glass of *Aqua vitæ*.

91. There

91. There is nothing so *sure* as *God* and his Promises.

92. The cause of Distraction in Prayer is because our Mindes at *other* times are *too much estranged* from *God*: the remedy is to walk more *closely* with *God* in Affection, then shall we pray with less Distraction.

93. It is *necessary* to bid one another *Take heed.*

94. If two men walk in a Room, they see no Motes, except the Sun do *shine* and then they *espy many*; so before the Holy Ghost do *shine* into our Hearts we see not our sinfulness and *manifold* Corruptions.

95. Pride and Wantonness, Envy and Covetousness, are four Diseases in a *carnal* mans Eyes.

96. Some

86. We may try our Affections, whether they are *good*, or *bad* by this, if we are more *apt* to *pray*, *read*, *hear*, *&c.* then our Anger, Joy, Sorrow and Care is *good*: else *away* with these Affections, *fight* against them.

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96. Some

96. Some men are *feasted* and made *much* of a little *before they are destroyed*, as *Haman*, *Amnon*, *Belshazzar*, &c.

97. The way to get Compassion is *deeply* to meditate on the Distresses of Others, and *go* to *visit* them.

98. Some cry out of *them*, yet come *short* of *Hypocrites* that *have them*; these *both* want soundness.

99. The Reason that there is such a *general* Coldness in Religion is, because there is so little *holy* Conference.

100. Humility lets *in* Graces into our soul: take away Humility, and *farewel* all Life of Grace.

101. The

101. The Thoughts of our *blessed God* do surmount *other* Thoughts, as *God* Himself surmounts other *Things*.

102. This Life is *miserable*: the *godly* see their *spiritual* Miseries; *wicked* men see *onely bodily* Miseries.

103. A *through* Change in Heart and Life, and Fruitfulnesse in Grace gives a *good* Evidence of Sincerity.

104. When we *meditate* of Heaven, let us *stay* and *rest* our Thoughts *there*, being *loath* to let them *sink* to Earth again.

105. Our Hearts should be *so set* upon *God*, that we should *break through All* impediments to come unto Him.

106. It is better to *obey doubtfully*, then to *disobey doubtfully*.

107. We *hate* Punishment, because it is contrary to *our* Nature; but *love* Sin, which is contrary to *Gods* Nature; by *this* we may *try* our selves, whether we love *best*, *God*, or our *selves*.

108. *Spiritual* Pride causes the *Lord* to *withhold* his Graces *from us*.

109 Ministers are to be *reverenced* in the Hearts of men for their Holiness, *not* for their Silks, nor Titles, nor *great* Livings.

110. The *best* Man in the Parish, is not the *richest* Man, but the *holiest* Man.

111. We

111. We are to put difference between Reproofs to *amend* and Reproaches to *shame*.

112. The Conscience of a *wicked* Worldling, we know not how it *pricks* Him, no more then we do the Shoe that *wrings* his Foot, or the Tingling in the Ear, which *none* but a mans Self hears.

113. He that makes *haste* to be Holy, hath an *holy* Hastiness.

114. Tis a matter of Commendation, to have Knowledge and Speculation: 'tis a matter concerns Salvation to have *good* Conscience and Conversation.

115. *God reserves* his Consolations till we *need* them; as we keep *Aqua vita*.

116. We can hardly *speak* of *Gods* Essence, unlesse we name some of his Properties also (as *holy*, *great*, *good blessed*, &c.)

117. The World is a very *dangerous* Enemy, it makes of a Professor a *Demas*; nay, a *Judas*, if it *conquer*.

118. The *godly* are *jealous* of Themselves, and *suffer* Others to *try* them: the *ungodly* do *neither*.

119. Then are our Prayers *good*, when we *begin* begging in the sense of our Wants, and *end* in finding *Gods* Mercy.

120. To *pray* and *hope* for; to *love* and *long* for the Appearing of *Christ*, is the Property of a Saint.

121. Ig-

121. Ignorance of *God* is accompanied with Unthankfulnesse: how can he be *truly thankful*, that *knows* not *God*?

122. We are to labour to have a share in *Gods* Mercy; *then All* His Attributes are *for* us, *else* they are *against* us.

123. Love endeavours to *enjoy* the thing *beloved*: here is Comfort, if *once* we can find *God* loves *us*. (there will be Enjoyment.)

124. *Often* Prayer with *God*, and *seldom* company with *wicked* men is the *onely* way to thrive.

125. The strong are to pray for the weak, that they *fail* not; the weak are to pray for the strong, that they *fall* not.

126. The Justice of God takes place, when his Mercy is *abused*.

127. Some men act the part of *two* men, in *profane* Company they would not be thought to be *religious*; in *religious* Company, they would not be thought tobe *profane*.

128. Virtue stands *between* two Extremes.

129. Hypocrites have no Approbation of *themselves* for want of Sincerity: nor of *others* because of Inconstancy, for they *break out* One time, or Other.

130. There is Mercy to be shewed both in Giving and Forgiving. (and for Giving.)

131. There is a Love of Mercy of God to us, and a Love of Duty of *us* to Him.

132. *Wrangling* Persons are *offensive* to *whomsoever* they *jar* with-all; to the *learned* they are a Grief, to the *ignorant* a Snare, to the *indifferent* a Trouble of Conscience.

133. A *good* Affection makes a *good* Construction.

134. We must love *bad* men with a love of *good will*, *wishing* their good: we must love *good* men with a love of Approbation, *approving* their Courses, and *desiring* their Company.

135. When men look on *Eternity*, then they *begin* to be *wise*.

136. 'Tis the Property of Love to *descend*, rather then to *ascend*.

137. There is Knowledge in the Brain, but *saving* Knowledge is joyned with *Care* and *Conscience*; for example, *most* know *Gods* Name should not be taken in *vain*; but *few* know this with Care and Conscience.

138. *Inward* Sincerity, and *outward* Integrity must go *together*.

139. If we read the Scripture without distinctions, we do as they that *walk* in the *dark*, they *know* not whether they go: for example, *God hears not Sinners*, John 9. We must *distinguish* Sinners, *penitent* and *impenitent*; and so in *divers* Other things.

140. We are to take Counsel, lest we *neglecting* it do *smart*.

141. The

141. The *Children* of *God* have *more* joy then Worldlings, *Psal.* 4. 3. *last.*

142. The *invisible God* hath an *invisible secret* Curse for the Wicked, and an *invisible secret* blessing for the Godly, which we see not with the *Eye.*

143. *Unfeigned* Thankfulness is the Property of a *Saint*, *Psal.* 145. 10.

144. *God* hath given us Understanding and Affections; to help these he gives Instruction and Exhortation: Instruction breeds *clear* Understanding, Exhortation breeds *good* Affections.

145. Learning *lives*, and Virtue *shines*
Folly *beggs*, and Ignorance *pines*.

146. *Chriſts* Word ſhould dwell in us *richly*, in *all wiſdom*. In ſome 'tis *ſcanty*, in others 'tis not in *wiſdom*, though they have *variety* of Scriptures in their mouths.

147. To *abſtain* from *groſſe* Sinns, to live *civilly*, to have the ſhew of Holineſs will not ſerve, except we have the power of Godlineſs.

148. He that makes the *barren* Woman a *joyful* Mother of Children, can make our *barren* Hearts *fruitful* in Graces.

149. We are as Meat in Summer: If it hath *not* Salt, it will *ſtink*: ſo unleſs we have Grace, we ſhall *ſtink* before God.

150. We are commanded to be Students; and all our Study muſt be for Quietneſs *here*, and for *eternal reſt hereafter*: ponder 2 *Theſ.* 4. 11. *Heb.* 4. 11.

151.

151. When we come to *meditate* we should first pray to God to tie up Sathan, and inable us to *minde* the *onely* thing which we are *about*.

152. Reverend Preachers have the tongue of the Learned, *Isa.*50. We should go to *such* to *resolve* our Doubts. Pride or Ignorance causes the Neglect of this.

153. When we see Others of *our* Rank go *before* us in Grace, we must think they have been *more earnest* in Prayer then we have been.

154. Recreation to our Labour should be *moderate*, like Salt unto our Meat.

155. A *miserable* thing for a man to *outlive* his Happiness: A *Wicked* man at the End of this Life, all his Happiness is *gone*.

156. Our Faith must be examined by our Consolation and Sanctification.

157. The *tallest* Trees have their Roots *deepest* in the Earth; and the *greatest* men have *most* earthly Mindes.

158. The Grasse-hopper in the Storm flies to the Hedge for Succour, but when the Sun *shines*, hopps away; so do many in Adversity flee to the Lord, but in Prosperity run *from* Him.

159. *Set your hearts on your way*, Hagg. 1. 5. We must like Travellers keep our selves in the *right* way, and *mind* it. *Set your hearts on your way.*

160. It must be Death, or Villany, that makes me *cast* off an *old* Friend.

161.

161. The *ancient* Patriarks not affecting *gorgeous* Buildings were *contented* to dwell in Tents, *Heb.* 11. 9,10. See ch. 13.14.

162. Our *whole* Life should be a Life of Faith, 2 *Cor.* 5,7. *Gal.* 2. 20. 1 *Pet.* 1.5. *Hab.* 2. 4. *The just shall live by Faith.*

163. Faith *overcomes all* Difficulties in *Gods* service, *viz.* That may *hinder* our Obedience, *Gen.* 12.1. to 6. *Jos.* 6.6. *Judg.* 7.7. *Luk.* 5.4,5.

164. *Outward* Worship the Devil may have; but I desire to worship *God* in *Spirit* and *Truth*, as *Joh.* 4.34.

165. *Our God* a *consuming* Fire: *Our God*, our *good* and *merciful God*, a *consuming* Fire to the *wicked*, 2 Cor. 1.3. Heb. 10 31. and *ch.* 12. *ult.*

166. He that *now mokes* the Child of God, shall *one* Day be made a *laughing-stock* to God, Men and Angels, if unrepentant.

167. When *once* we have *felt* the power of godliness, the Sabbath will not be a burthen to us.

168. When I have *sinned*, I find my self *troubled* in Mind: *Blessed be God* for *this* Trouble, I were *miserable* without it.

169. When *publick* means *fail*, we must be *more earnest* in using *private*; as Barge-men labour with Oares, when the Wind serves not the Sail.

170. In *this* World are *good* men and *bad*. In Heaven all *good*, in Hell all *bad*.

171.

171. *Goods* be so called, not that they *make* a man *good*, but in regard that he may *do* good *with* them.

172. We sin *oftenest* in Company and at Meats; Lord, let thy Grace *assist* me when I have *most* need of thy help.

173. *Onely* by Pride comes Contention, I will *labour* for Humility, so shall I have *much* Peace and Quietness.

174. *God* is *wonderful* in All his works; but the *common Use* and Sight of them makes us *forget* Admiration.

175. *Worldly* men like Spunges, all their *Life-time* receiving in goods, at Death *All wrung out*.

176. I am still employed about my *Trade*, but *Lord* teach me the Trade of my Way, the Way of *thy* Statutes.

177. They that *reject* the Word of the *Lord* have *no* wisdom; they then that *embrace Gods* Word, are *truly-wise*.

178. The way to an *holy* Life is not to go from the Company of Men: but by labouring to be a *new* Man.

179. *Adams* Estate was not so good as a *regenerate* mans Estate: for he has a Mediatour, which *Adam* had not.

180. We bid our Children not come *near* the Brink of the River; we our Selves should avoid the *Occasions* of Sin.

181. *Psal.* 55. 21. Because *they have no Changes, therefore they fear not God.* This makes their *Prosperity their ruine.*

182. In *evil* Company I am brought to *consider* Sathans Malice in those where he *rules*; and *Gods* Mercy in drawing Me from a *natural* Estate.

183. I have a thousand things to *grieve* for, a thousand things to *rejoyce* in. For my Life is spent in the Entercourse of these two.

184. I see many men have good *civil* Parts; but are *unsavoury* for want of *true* Grace.

185. The Devil *believes*, because he *feels*: Wicked men will not believe *till* they feel.

186. Those that fight a *single* Combate are *contrary* to Christ: Christ died to *save* mens Lives; these *live* to *take away* mens Lives.

187. The Baptizing of Children, the *holy* Trinity, the *Catholick* Church, the Sabbath of the New Testament, with *many* other things, be proved by Consequence; not expressed *directly* in Syllables.

188. The way to get honor, is to *honor God*, but *most* men take a *contrary* Course.

189. The forgetfulnesse of *Gods* Presence, the main cause of all Sin and Wickedness: the Perswasion of *Gods* Presence, the Ground of true Holiness and Obedience.

190. When I consider *Gods* Mercies: when I consider my Sins: I say, *'Tis thy Goodness, I am not destroyed:*

191.

191. Christ is *Alpha* and *Omega*: Be not like the worldling to make him *Omega* only: but let him be to thee *Alpha*: *begin* all things in his Name.

192. In the things of this World we chose the *best*: So we should in *Spirituals*: The *best God*, the *best* Book, the *best* Company, the *best* Knowledg: herein we are Wise, or Fools in our Choice.

193. In Prayer we must have a Feeling of our wants and Earnestness: Earnestness makes our Prayer available.

194. A man may be banisht from *good* Books, and *good* company: but *never* from private Prayer.

195. Envy is *Contrary* to Charity: it weeps at others Prosperity, and rejoyces at others Adversity.

196.

196. *Jer.* 6. 16. *Enquire for the old way*: not the *old* Religion of *cursed* Antichrist, but the way of the Patriarchs, Prophets, and Apostles, the way of Holiness.

197. *Job* 22.30. The *innocent deliver the Island*: but the wicked pull down Gods judgments with violence. *Add Strength O Lord to our zeal, Prayers, and Holiness of Life.*

198. I have been *unconstant* in *good* things, but He that is *Jehovah* and *changes not*, can make me *like* Himself.

199. To *him that hath, shall be given. Lord*, give me *true* Grace, though at *first* it be *little*, I know it will not *long be so.*

200. The Afflictions of the Godly are but for a Time: *light*, *momentany*, *ending* at Death: But the wicked shall be tormented *beyond* Time. *Their* misery *begins* at Death.

201.

201. *Judas* his Repentance was not *true*; for it was *worldly* sorrow in the Apprehension of Justice, without Hatred of sin, or desire to *glorifie God*; I desire *all* the *contrary*.

202. Many *mock* at Professors and in Disgrace call them *men of the Spirit*. These are *far* from Grace: *for if any man have not the Spirit of Christ the same is none of his*, Rom. 8.

203. *Take heed at Death you do not* (merit
An heavy doom to scoff at Spirit.

204. Restraint from Liberty is *grievous* to our Nature; we should therefore be *thankful* for *our* Liberty, *pity* those in Bonds, and *remember* them in our Prayers, &c. *Heb.* 13.3.

205. *David* used Study, Prayer, Conference, *All good* Means, which made him a *good* Man; so should we do if we would be men *after Gods own Heart*.

206.

206. The consideration of Gods Power is an help in Misery: And they that depend thereon shall have a blessed Issue. So *Abraham.*

207. Mortification is not in *restraining* Grace, nor in Contemplation, nor in hard usage of the Body: but in subduing self-will.

208. They that fight a single Combate are both murtherers: He that is killed in affection, the other in action; the *one* goes to Hell speedily, the *other* goes after, without unfeigned Repentance.

209. To *look up* to *God* for assistance in all *good* Duties, and to give *God* all the Glory, when they are performed, is the part of a sound Christian.

210. *Private* Prayer, a note of a true Christian: few Hipocrites *open* their Corruptions to *God*: fewer pray earnestly and heartily against Hypocrisie.

211.

211. The *same* Ends that make Hypocrites profess Christ: the *same* Ends shall make them *fall* from their Profession. *Whatsoever I have, Lord give it me in Truth.*

212. *They that mind earthly things, their End is Damnation*; What care ought I to have of my Mind and Thoughts, that the *World* choke not the *good* seed of *Gods Word*?

213. While I have time, I will do all the good possibly I can: for I am not sure of to *morrow*. *Lord make me wise to Salvation. Teach me so to number my Dayes, that I may apply my Heart unto Wisdome.*

214. *Dartings* of Satan are without *our Inclination*, and without *Premeditation.*

215. A *lazy* Jade would rather have a foul Stable, then a fair Way. And sometimes a better Horse too.

216.

216. Many bewail their Losses, but never any Loss to be compared to the Loss of *Gods* Image; which *Adam* had, but lost by Sin.

217. All our Care should be to *repair Gods* Image, tis Knowledge *Coll.*3.10. Righteousnesse and *true* Holiness, *Eph.*4.24.

218. We see divers *good* Men of *divers* Opinions; tis because in *Adam* we *lost* our knowledge, and the *best* know *but* in *part.*

219. *Whetting* makes the Knife *hot*, *bright*, and *sharp*: and *Exercise* makes a Christian *amiable*, *zealous* and *serviceable.*

220 That is a *good* Religion, whose Foundation is *true Humility*; whose Building up, is in *Sincerity*, and whose Conclusion is with *Perseverance.*

221.

221. Many times we fail of our *intended* choice: as we say, The *grey* Mare is the *better* Horse.

222. If we cannot fit our wives to our mindes, we must fit our mindes to our wives, 1 *Cor.* 13. *lat. end.*

223. Sound Faith is Applying, *Gal.* 2. 20. Justifying, *Rom.* 5. Sanctifying, *Act.* 26 Saving, *Eph.* 2.

224. We should labour for *heavenly* knowledge, because 1. The things we learn are *excellent*, 2. They are *holy* and *pure*. 3. We are naturally *blind* and *ignorant*.

225. Three great Comforts to the *godly* in Trouble 1, Nothing is without Gods Providence, *Mat.* 6. and Chap. 10. Again, God will lay no more on then he will enable us to *bear*, 1 Cor. 10. and All shall work for the *best*, Rom. 8.

226. There are four helps against hard Censuring of others, and five to preserve our Neighbours good Name.

227. (1.) To pass by *Infirmities*, as *God* himself doth, *Mic.* 7. (2.) To *do* as we would be *done by*. *Mat.* 7. (3.) To look on the *good* in them, which we are about to *conceive* or *speak* evil of. (4.) To stand for a mans Innocency *behind* his Back. (5.) And to consture things *doubtful Charitably*.

228. Three ways to get a *good* Name. (1.) To seek *Gods* Glory. (2.) To avoid Sin: and (3.) Not to Censure others *unjustlie*.

229. Onr Exercise in Trouble is (1.) To walk by Faith. 2 *Cor.* 5. (2.) To Pray for Comfort. *Psal.* 51. (3.) To remember the Dayes of Old. *Psal.* 77. And (4.) To wait on *God*. *Psal.* 123. *Psal.* 130.

230

230. In holy Conference, (1.) Our Corruptions are *mortified*, (2.) Our Graces *encreased*, (3.) Our Affections *inflamed*, (4.) Our Prayers *furthered*, (5.) Our union *strengthened* (6.) Our Purpose of *godly* Life *sweetned*.

231. The Providence of *God* is, (1.) His *taking notice* of *all* things. (2.) His *upholding all* things. (3.) His *disposing all* things.

232. *True Christians* differ from Others, (3.) In their Priviledges. (4.) In their Rewards.

233. *Carnal joy* is like Lightening *four* ways, (1.) 'Tis but a flash. (2.) It *blasts* our Graces. (3.) A Darkness *follows* it. (4.) After it runs an Horrour like Thunder.

234. *Godly* resolutions are (1.) *conditional*, as if *God* gave *Grace*, *&c.* (2.) They proceed from Love. (3.) They are Sincere and Lasting.

235.

235. There are four ends *marre* a *good work* when 'tis done; 1. For *Vain-glory*. 2. For *Merit*. 3. For *Fear* onely. 4. For *hope of Worldly Reward*: we may super-add 5. when tis *repented* of.

236. By Six Reasons it appears there is a God, and by seven Arguments Atheisme is damned for ever.

237. 1. By the Conscience in Man. 2. By the Devotion in Man. 3. By Gods *glorious* works. 4. By Gods *fearful* judgments. 5. By Gods *numberless and precious* Mercies. 6. By the *due* and *timely* accomplishment of the Propheſies: and 7. By the Consent of all men well in their *wits*.

238. In the *Spiritual* Combate observe we, (1.) The Certainty of the On-set, (2.) The Power of the Foe, (3.) Our *own* weakness. (4.) The Danger if overcome. (5.) *Gods* Ayd, (6.) Our Assurance of Conquest, (7.) The Reward of Perseverance.

239. *Outward* things not *over-eagerly* to be sought: (1.) Often-times 'tis *hard* to get them, (2.) 'Tis as hard to be *content* with them. (3.) 'Tis *uncertain* we shall *keep* them, (4.) 'Tis sure we shall be *taken from* them.

240. (I may supradd: they are *by care* a Burthen to our Minds: a Snare to our Souls, Hindring us from *better* things: Our *greater* Store makes our *Grief* the *Greater* at Parting: And we have the *more* to be accountable for.)

241. We are to rejoyce at the Conversion of *rich* men; because, 1. They may *shelter* Others, 2. They may *read*, *hear*, and *study* more, and get *Knowledg* to do *good*, 3. Their Example may draw Others to *love* and *embrace* Religion.

242. A three fold Rule for good Works; they must be done. 1. In Faith, *Rom.* 14.23. 2. In Uprightness of Heart, 1 *Sam.* 12. 24. 3 Aiming at *Gods Glory*, 1 *Cor.* 10.31.

243. Natural men are *dead* in *four* Respects, 1. Bound as *Lazarus*, *Joh.* 11.44. 2. Without *spiritual* Motion, 3. *Insensible* of their Sins, or *Gods* Wrath, 4. *Stinking*: So be *wicked* men in the Eyes of *God* and the *godly*.

244. *God* hears not his Childrens Prayers *immediately*, that they may be *seven* times the *better* by their Afflictions, as Gold by the Fire. 245.

245. 1. To *try* their Faith and Patience, 2. To make them *more humble*, 3. *More earnest* in Prayer. 4. More *weaned* from the World. 5. More *fellow-feeling* of Others Grief. 6. To esteem his Grace more, 7. To give Him the more *Glory*.

246. Our Preparation for CHRIST stands in *four* things, 1. Watching. 2. Believing, 3. Repenting, 4. Diligence.

247. We ought to serve *God* upon a three fold Obligation, for he hath 1. Created us, 2. Redeemed us. 3. Preserved us.

248. We ought to serve *God* upon a *four* fold Advantage. 'Tis 1. *Honourable*, 2. *Profitable*, 3. *Comfortable* at Death: and 4. *Easie*, Mat. 11. *last*.

249. Without the Fear of *God* we cannot serve Him: The Fear of *God* is to *depart* from Evil, and to *do* Good.

250. Three marks of *true* Fear. (1.) It is *clean*: *Psalm* 119. (2.) It springs from Love. (3.) It makes us eschew *secret* Sin, like *Joseph*, who had Privacy, Importunity, and Opportunity. *Gen.* 39.

251. *God* often takes from his Children that which is their Chiefe joy; but Faith will overcome *natural* Affections.

252. The Examples of the Saints are three-fold, (1.) *Extraordinary*, as *Phinehas* and *Elias*. (2.) *Sinful*, as their failings. (3.) *Good*, as in *holy* Duties, in these *last* onely they are imitable, 1 *Cor.* 11. 1.

253.

253. The fals of the Saints teach us, 1. No man is without Sin, 2. We must with them *repent* of Sin, 3. We must be *Watchful*, because they fell. 4. We must be *Merciful*, as our *Heavenly* Father, to forgive them that offend us.

254. Examples do shew us, that Godliness is no Novelty, 2. No Impossibility.

255. Pleasures must be used for God, *viz.* 1. To fit us for our *general* or *particular* Calling, 2. To raise our minds higher, 3. To fit us to leave this World, seeing its Vanity.

256. We should Catechize Children, because, 1. Without a Foundation, no Building can be *raised.*

257. 2. That they may be able to give a Reason of their Faith.

258. 3. That they may be *fit* to profit by Sermons after-ward.

259. 4. *God* sets down the Manner of a Catechisme, *Heb.*6.2,3.

260 5. If we do not teach them *Gods* Catechisme: The Devil will teach them his to be sure.

Apo-

Apocrypha is not canonical Scripture upon a *Various* account.

261. The End of *Malachy* speaks of *John* the Baptist, and *Matthew* next of all speaks of him, *Mal.* 4. 5. *Mat.* 3. 1. & ch. 11. 14.

262. The Apocrypha is erroneous. *Tobit* 6. The Devil is said to be driven away with *Smelling*: The story of *Judith* is *fabulous*, Eccl. 46. 13. *Samuel* prophecyed after his *Death*.

263. The Apocrypha is *impious*; the Book of *Machabees* commends a man for *killing* Himself.

264. 'Tis *mendacious* and tels lyes! In the Song of the three Children, the Flame ascended fourty nine Cubits: And in the story of *Susanna*, *Daniel* is termed a *young Child.*

265. The Church of *God* hath not received them for *Canonical*: though Antichrist hath to uphold his Filthinesse.

The Devil has five notable devices.

266. If he can, he labours to keep us in *Ignorance.*

267. If he fail therein, he will keep us from Practice.

268. If he fail therein, he will keep us from Reverence, and make us presumptuous.

269. If he fail therein, he will keep us from Cheerfulness.

270. If he fail therein, he will keep us from Perseverance, that we may fall *short* of our Work, and our Wages.

271. Many *hope* well: yet would be *non-plust*; if any should ask them, *What Ground have you for your Hope?*

272. Hope is taken three wayes. 1. For the Object of Hope, 2. For the Grace of Hope, 3. For the Ground of Hope.

273. Three sorts have no Hope. 1. Those in a *natural* Estate. 2. Those which are Hypocrites. 3. *Presumptuous* Sinners.

274. *Four* sorts have Hope. 1. Those who *rely* on *God*, though Means fail, 2. Who will not use *Unlawful* means, 3. Who *rest* on *God* in the use of means, 4. That *leave* the things *present* for Hope of things *future*.

275. Means to *get* Hope are, 1. To *repent* of our Sins, 2. To *acquaint* our selves with Scripture, *Rom.* 15. 4. 3. To look to *former* Experience. 4. To *Pray* to the *God* of *Hope*.

276. Effectual Prayer must be thus. 1. We must not *regard* Wickedness. 2. We must be *true* Worshippers. 3. *Feele* our Wants, 4. Be *Fervent*. 5. Pray in *Christs* Name, 6. With zeal for *Gods* Glory. *Psal.* 79. 7. Be *Merciful* to the Poor, and *hear* their Cry.

277.

277. *God* will *hear* his Children. 1. Because of his Goodness, 2. Because of his Promises; 3. Because all Flesh shall come to him, *Psal.*65.

278. *God* hears, 1. Our Prayers. 2. Our Desires, 3. Our Meaning. 4. Our Miseries, 5. Others for us. 6. Us for Others, 7. *Christ* for all.

279. The way to *grow* in Grace is. 1. To use the *pure* Means, 2. With a *pure* Heart, 3. *Unweariedly.*

280. *A man* thinks his Jesting a *witty* Ornament; but *God* accounts it *foolish* and *uncomly*, *Eph.*5.

281. I see in some *Wicked* Swearers the Tyranny of Sin: I thank *God* for freeing me *not only* from Hell, but also from the Cruelty and Dominion of Sin.

282 After I have *Prayed*, me thinks *God* saith; *According to thy Faith, be it unto thee*. I therefore labour to *believe*, that *God* will grant *what I desire*; nay, *more* then I can *ask* or *think* upon.

283. Oh! That I could *alwayes* have an *humble* Soul. Then *God* would *dwell* with me (yea *in* me) and I should be *capable* of Grace, and *content* with *any* thing: I should be *Wise, Gracious, Peaceable, Gentle, Holy, Heavenly-Minded*. LORD, give me humility, and then I shall *sincerely serve* THEE.

284.

284. The Charriots of Israel, and the Horsmen thereof, are the *Faithful*, whose Prayers and Tears prevail more then Weapons of War. Therefore an Ancient sayes, *Better is one Saint Praying*, then twenty Souldiers *fighting*. *Job* sayes the *innocent* shall *deliver* the Iland: *How much* then is every Nation *beholding to the godly*, that live *amongst them*?

285. Some hear much, reform nothings: *Profess* Religion, but deny the Power thereof. LORD, give me Soundness, that I may walk *upright* before thee, though with *much* Hardness: I know I shall not want Opposition: the Devil, my Corruption, and the Scoff of the *wicked*. Yet I *desire* Courage and Resolution: for thy Yoak is *easie*, and *thy* Burthen *Light* unto him that has thine holy Spirit. *Mat.* 11. *last*.

286.

286. I have *lost* and *forgot* many *sweet* Meditations for want of *Writing*: I therefore will hence-forth *Write* them for fear of *Forgetting*: I will *Write* them for the *good* of Others: But LORD write THOU them in my Heart, by the *Blessed* Spirit, that I may have Good of them *my self.*

287. As I walked through the Corn-Field, I considered thy Bounty of *God* towards Man; the *great* Increase *God* gives: and I was made *mindful* of the Resurrection: Our Bodies must *first Dye* before they *quicken.*

288. Some thinking to come by Riches a *more speedy* way then *God* hath appointed, come to *lose* their *Lives*; and some thinking to come to Heaven a more *easie* and *broad* way then *God* hath *appointed*, lose their *Souls.*

289.

289. *Moses* lift the Serpent in the Wilderness, that the Israelites being *stung* might *look* up to it and be cured. Moses was *therein* (as in *other* things) an Instrument of their *temporal* good as well as *spiritual*; so should the *godly* be to each other, mutual Helps for *this* Life, as well as for a *better*.

290. There were Serpents in the Wilderness even amongst *Gods* Israel: Are there Serpents, *biting* Serpents even in *Gods Church*? I will not look to live at *ease*; I will labour to be *Watchful*. He that flies from *our Church* to *Amsterdam*, because we have Corruptions, is like one in *Gravesend-Barge*, who because there is swearing, *filthy* talk, and *idle* Songs, he *leapes* into the *Thames*: Every *regenerate* man has *Remainders* of Sin; so, no doubt, shall every *Reformed* CHURCH; till that time come, that *no unclean* thing shall *enter*.

enter. Let me *enjoy* the Means; be *sorry* for things *amiss*; and *pray* for what I cannot *help*.

291. *Singing* Psalms is a Duty of *every Christian*, because it *stirs* up Zeal, is a Part of Gods Worship: I will therefore make Conscience of *this* Duty, which *Christ* himself practised: If through Forgetfulness or Lumpishness I omit it, yet I will not *mock* at Others that do it.

292. We must Sing with *Grace*, exercising the Graces of *God* wrought in our heart; we must shew the desires of our Hearts, and *Remember Gods* Benefits: Our Songs must *be Spiritual*, such as are *penned* by the *Holy* Spirit, such as are for our *spiritual* good, such as will *make* us *more spiritual*; we cannot but be *more spiritual*, if we use to sing Psalms *aright*, we must sing *to God* with *Reverence*

verence of His *Presence*, which *understanding*, and *aiming* at *Gods Glory*.

293. I have run into an Errour for want of *taking heed*; having been *told* of my Errour, I have been *taught* what to eschew another time: *Qua nocent, docent*: Those things that *hurt* me shall *instruct* me; One fault shall *prevent* Another, not *fore-run* Another; so I shall grow the *better* for my Failings.

294. When I come in the Countrie, and hear the Faults of Citizens spoken of, or any where hear the Faults of professors mentioned, *then* I learn what to *eschew*; I would *gladly* deal by Religion, as men by their Wares, *Perswade* men to it.

295. I find when I err in Judgment, or am *loose* in Speech, or seem to countenance *profaneness* in Company

the Bites of my Conscience drives me to *Humiliation*, my Humiliation *breeds Peace*; I *gain* by my *Sins*; but shall I therefore *Sin*? *God forbid*. I may not do *evil*, that *good* may come of it. I desire to make a *good* use of my Sins *past*, that they may *prevent* Sins to *come*.

296. I have oft discoursed with them that had *good* Knowledg in the works of *Nature*, as also of *Curious* Arts: This I do not *discommend*, I would I could come near them: But there is One thing *Necessary*, which I have a *longing* desire to *Know*, which is JESUS CHRIST and Him *Crucified*.

297. *Gods* Gifts be *without* Repentance. Whom He loves he loves to the End. If *once* I have Assurance He doth *favour* me, I may be sure He will not *utterly* at *any* time *forsake* me.

298. The coming of *Christ*, among the *Secrets* of *God*, more *necessarily* Concealed, then Revealed: For the godly are the *better* prepared, but the wicked will not take warning, though an Angel should warn them from Heaven.

299. I expect after my Health, Sickness; after Sickness, Death; after Death, Judgment: My *only* Desire is, to give the LORD *all* my Heart in Health, that He may be my Comfort in Sickness, my Life in Death, and my *Saviour* at the time of my *Account*.

300. LORD, Teach me to number my Dayes.

LORD, Teach me to number my Sins.

LORD, Teach me to number thy Mercies.

LORD, Teach me to number thy Judgments.

LORD, Teach me to number thy Promises.

Heavenly Aphorismes.

The *First* shall teach me Wisdome.
The *Second* shall teach me Humili-
The *Third* shall teach me Thank-
fulnesse.
The *Fourth* shall teach me Feare.
The *Fifth* shall teach me Hope.

FINIS.

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